

Mary Baldwin

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THE ADMINISTRATION BUILDING has been recognized for its historic significance and beauty and has been designated a landmark by the Virginia Historic Landmarks Commission. As such, the building is also in nomination for the National Register of Historic Places. The first building of the fledgling Augusta Female Seminary, the central portion was started in 1843 on a lot owned by and adjacent to the First Presbyterian Church of Staunton. A cornerstone was laid with appropriate ceremonies on June 15, 1844 and the building was first used by students in September 1844. By 1853 it was necessary to add the two wings, providing a residence

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Educator, sociologist, scholar and author himself, Dr. Leyburn served for several decades as a trustee of Mary Baldwin. When he retired from Washington & Lee University to a farm near Martinsburg, W. Va., Dr. Leyburn took with him four tons of his very favorite books. His article here is based on an address for the second annual dinner of the Associates of the Martha Grafton Library.

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Women For Tomorrow's World

By MARJORIE B. CHAMBERS

Academic Dean of the College

Just before Christmas Professor Sidney Hook of New York University turned 70 and taught his last class. He told the *Time* Magazine reporter that after 45 years of teaching philosophy he used the occasion to break one of his own rules and try to explain his own educational philosophy. "Though there is no substitute for intelligence, it is not enough," he said. "There are human beings who have intelligence but do not have the moral courage to act on it. On the other hand, moral courage without intelligence is dangerous. It leads to fanaticism. Education should develop both intelligence and courage."

Hook himself has been a pretty scrappy educator. He once said to a friend, "It's been a wonderful week. I've had a fight every day."

That particular notion of the good life is somewhat lacking in appeal for most of us. Nonetheless, the virtue of courage, from the time of the Greeks until now, has had its most readily recognizable instantiations in those who were able to fight. If that seems to run counter to our knowledge that it is the peace-makers, of whom there are far fewer instances, who are blessed, that would only be because of our failure to recognize that that same courage displayed by those who are able to fight is required perhaps even in larger quantities of any peace-maker. Peace-making is done on the far side of courage. This article is about a kind of fighting.

Sidney Hook divides the world into two classes of people—those who have intelligence but lack the courage to act on it, and those who have courage but lack intelligence. . . . Of the individuals who make up the former class, I believe that far too many of them are also members of another class of people, namely educated women. Education in this country in the last hundred years has advanced wondrously in providing opportunity for the development and training of intelligent women. The opportunities are not yet equal to those available to men, and very certainly not at the graduate school level, but they are vastly better than they used to be, and recent legislation against discriminatory practices in higher education will ensure their rapid betterment in the future. Intellectual achievement is and has been for a long time in places such as Mary Baldwin, a realizable goal for intelligent women. What has been lacking in the education of women is the development of the courage to act upon, that is, *use*, their intelligence. The story of why that is so is a long and, in some ways, obvious one, for it is simply a large part of the story of our lives.

Let me describe another model of courage. According to a Sioux Indian who wrote one of several articles on vocation in the *Journal of the Committee of Southern Churchmen*, the American Indians, because of the precariousness of their existence, had always a strong sense for the fact that living is not something that can be postponed. One Sioux warrior around whom legends clustered was a fellow

named Crazy Horse. "It is a good day to die," Crazy Horse used to call as he rode into battle.

"Crazy Horse was remembered in song and story," the writer said, because "he called into question his people's highest memories of themselves." And the writer continued, "If there is a sense in which a person can have a vocation, it is to ride into one's community with a challenge to its presuppositions, presuppositions which one cherishes and from which one's identity is received." He concluded that vocation has nothing to do with jobs, divine callings, political platforms, or even wisdom and knowledge of the world. Rather, he wrote, it is the courage to make your presence known and the knowledge that it is always a good day to die. "We are therefore able to live."

The two models of courage which I have chosen—one a philosophy professor, the other an Indian brave—are both masculine. The choice was deliberate, and does not witness to my own cultural conditioning. It is rather to underscore the fact that in our culture the expectation is that courage will be exemplified in men, and the models which reinforce the expectation are male. We all know in the abstract that courage is sexless, and we know that the world has produced courageous women and that history has even taken note of a few of them. Yet in the past these women have rarely served as models of courage for other women. The few who have been so cited have been acceptable models because they have been set apart from the traditional female role by supra-cultural circumstances—for example, Joan of Arc by direct supernatural intervention; Queen Elizabeth the First by divinely ordained birthright. Most women of courage have not served as models because their accomplishments have been at the cost of a running conflict with the accepted notions of women's roles. Attitudes toward them tend to be ambivalent. They are admired, but not emulated, for there is something queer about them.

Our response to Crazy Horse, on the other hand, is not ambivalent at all. Most men, at any rate those who have not forgotten their childhood, can identify quite easily and directly with Crazy Horse. He is a sufficiently mythic representation of courage for the circumstances of his heroism to be forgotten—that is, that he is a savage rushing out to kill people. He is seen simply as brave. Adventurous, self-confident, competent to deal with his world and make his mark upon it, he rides into the fray shouting, "It is a good day to die." One needs only to hear about him to know that it is good to be Crazy Horse. He has that supreme self-confidence which will risk the loss of self in order to live.

We women are also able to identify with Crazy Horse, and without ambivalence, for we, too, know that it is good to be brave. However, our identification is largely vicarious, for we are presented with a model of something that is good for human beings, but in some way not good for women, or at least not expected of them.

We are good at this vicarious identification because we have been taught to be good at it. Publishers of children's books know that for the market of books that are to be read by both girls and boys, the main character must be a boy—or an animal. Books with heroines will be read only by girls. I would surmise that this early training in vicarious identification is one of the reasons that women tend to find men less mysterious than men find women.

The basis of courage, by and large, is self-confidence, and the basis of self-confidence is competence. Education which develops both intelligence *and* courage, as Sidney Hook says it must do, must therefore be a training ground in self-confidence and competence.

* * *

On the basis of data collected in the last 20 years, if you are a young woman in America today, the story of your life can be caricatured like this: You are born, and someone says, "It's a girl!" and certain things begin to happen, and not happen, to you. Although you are in fact physically sturdier than the boy in the next crib, you are treated as though you were fragile, and are handled less vigorously. Although you do not get more maternal attention than your brother, the attention you get is more closely linked to your crying. So you quickly learn that your mother is a source of comfort. You shortly arrive at the optimum or critical stage for learning self-confidence and competence, which seems to be between the ages of one and about three or four. This means that as far as these matters are concerned you are now far past your prime. But don't be disheartened. The eleventh hour is as good as the first, it is just not as efficient because there are now all those barriers to overcome.

Because of your culturally assigned role as a female, you receive from your caretakers less encouragement and training in independence than do your brothers. You are, in other words, disadvantaged as compared to male children in opportunities for the kind of early exploratory behavior which is crucial in building up a sense of competence. You tend to get more help in difficult situations and so don't learn to tolerate the temporary frustration involved in achieving mastery. You are first allowed to use sharp scissors by yourself or go out of the yard without first telling your mother at a later age than your brothers.

All of these things, and many others too numerous to mention, form in you strong affiliative needs; that is, you need to be sustained and approved of by other people. This accounts for the origin of that supposedly innate feminine quality of being pleasing to others, and especially, of course, to men. Your motivation to achieve is closely related to these affiliative needs, in that you achieve primarily in order to gain approval rather than for that reward which is closer to the act of achievement, the sense of mastery. You therefore tend to be smart and get good

grades in elementary and secondary school, and acquire thereby the love of your teachers and parents. Overall, your grades in school are better than boys'. You encounter no conflict on this account, because it is regarded as appropriately feminine for girls, and possibly slightly sissy for boys, to do well in the early years of schooling. Academic excellence in girls up through high school is rewarded with popularity and thus their affiliative needs are satisfied. But from there on things begin to change. Those boys who lagged behind you in the grades but who had early training in independence and mastery now come into their own in college and graduate school and professional pursuits, where top performance requires the exercise of rational capacities for winning an argument, driving home a point, attending to the task at hand, without being sidetracked by the concern for rapport with those you have to deal with, and holding to your reasoned judgment among those who disagree with you. Intellectual achievement of this kind has its great rewards, among them the respect of others, but not necessarily the love and approval of others.

So this is where you begin to run into trouble. For, as you become adult, you increasingly fall victim to the societal stereotype of what a woman should be, and if, as is very often the case, your affiliative needs have remained strong and your motivation to achieve closely related to their fulfillment, then you develop a good case of anxiety.

And that, alas, gets resolved by opting for societal approval and toning down the achievement. There develops in bright women a "motive to avoid success" which has been conceptualized by Matina Horner, the president of Radcliffe College, on the basis of research with men and women graduate students. This motive appears at that point where

Dean Chambers



achievement ceases to gain approval and the cessation of achievement will gain it. Acting upon it is, at best, a move from the fire to the frying pan, for the conflict continues to sizzle.

In the twenty or so years of your lives, the societal stereotype of what every woman should be has changed somewhat, but only modestly. But that it has changed at all shows that it is not immutable. During this period the idea has become increasingly acceptable that large numbers of women could be wives and mothers and something else as well, *provided* their families came first. Only now is that concept being dented to the point where it is conceivable that a woman with a genuine career interest is not maladjusted. But the notion is still very prevalent that the only way a woman can find her identity, and know who she is, is through marriage and child-rearing. It may take a generation, and maybe more, but someday the idea may become common sense that marriage and parenthood are fulfilling for *people*, women and men, who already know who they are.

* * *

For that time to come, courage is called for, and especially from women. For if the societal stereotype of what a woman can be is to change, more than legislation is required, though that is important. Women must have the courage of Crazy Horse, and ride into the world with a challenge to its presuppositions, even presuppositions which they cherish and from which their identity is received. To challenge those presuppositions of society which have given

women their identity *does* take courage, but there are more and more women today who are finding that courage.

In her inaugural address at Radcliffe, Martina Horner said that an important challenge of this generation is "to help women resist and dissolve the persistent myth that the development of their intellectual capacities and the fulfillment of their non-traditional aspirations is a denial of their femininity and proof of their inadequacy as potential wives and mothers." I remain convinced that the best place for that task to be carried out is a woman's college. To those who say there is no justification for a woman's college because the world is "coeducational," I can only say they are mistaken. The world is *not* coeducational, if coeducational means equal opportunities for training in competence and self-confidence. Girls are disadvantaged in some respects from the day they are born, and the world educates them to underestimate their abilities and to conceive of themselves as less competent, less capable of leadership, less rational, less objective, and less independent than men, and to believe that such areas as science, mathematics, and philosophy are too hard for them.

An analysis of the bundle of traits which make up the concept of femininity, shows that these I have cited are part of the package, along with some additional negative characteristics like passivity and submissiveness. A lot of people are nervous that femininity will be lost if women exercise their abilities fully, but if these are the things that make up femininity, how could you respect wanting to keep it?

Fortunately, femininity includes some positive traits—warmth, expressiveness, empathy, charm, the ability to nurture. But these are separable from the others, and are, like competence and self-confidence, characteristics we would want to include in our concept of what any adult human being should be.

There is, I believe, an important sense in which the education of women needs to be remedial. Women's colleges have long been outstanding in developing women's intellectual capacities, and they have produced women of noteworthy achievement. Women's colleges have also done something to develop self-confidence and leadership in women, but largely inadvertently through the fact that there are no men to be the student leaders. Much more conscious effort needs to be directed toward the development of self-confidence, in ways not limited to the official campus leadership positions.

This is an exciting time for women to be getting educated, for there will be ever widening opportunities for them. It is my hope that we together can make Mary Baldwin a place devoted consciously to helping women gain the courage and self-confidence to fight against and overcome those inner barriers which keep them from the full development and enjoyment and use of their intellectual capacities.





Authors As Seers: Prophetic Books, 1900-1970

By JAMES G. LEYBURN

No age in the history of the world, so far as we know, has ever witnessed such fundamental, such radical and cataclysmic, transformations as those we are experiencing. We are apparently at an historical watershed, and we have to draw upon the strongest words in our vocabulary to describe the situation, words which subtly betray the violence marking our era. Thus we speak of the "revolution" in morals or in racial relations, the population "explosion," the "upheaval" in underdeveloped nations, and of course an almost perennial "crisis" in international relations. Bernard Berenson coins an appropriate word when he speaks of "the *manquake* through which we have been reeling." If law and order seem to have yielded to violence and disorder in our nation, that disturbance mirrors, on the small scale, the instabilities in personal and family life, and on the vast scale, the constantly recurring crises among nations all over the globe, from Northern Ireland to southeastern Asia.

As the Angel Gabriel complained to De Lawd in "Green Pastures," "Everything nailed down is a-coming loose." So it is. Whereas our grandfathers knew that tomorrow would be almost exactly like today, we know precisely the opposite—that the world of tomorrow will be startlingly different, and that trying to plan for it may prove to be ridiculously irrelevant. It would be difficult to catalogue the revolutionary developments in science and technology during recent decades—in outer space, in communications, in speed of travel, in genetics, in health and medicine, for example. We begin to comprehend the implications of change when Margaret Mead reminds us that in same areas children of 10 and 12 nowadays actually know far more than their parents, for knowledge, too, like population, is exploding.

What touches us much more intimately than all these external changes consequent upon discoveries in science and technology is the disturbance of our minds, the effect of living in a revolutionary age and what this does to our personalities, our consciousness, our inner security. Who among us has been free from agitation as a result of what has happened to ourselves, our family, our nation because of new moral codes, new attitudes toward sex, altered family relationships, religious indifference? In our times Americans seem almost nonchalantly to be forsaking convictions and articles of faith cherished for centuries, such as puritanical rectitude, the Protestant Ethic, canons of taste. No longer in our college courses does one learn what is "correct" in musical composition or painting or (save the mark!) in grammar and rhetoric; in fact, words like "correct" and "normal" have an almost archaic ring, and one puts inverted commas around such a word as "rules."

Against this foreground of flux and change, I recall the world I knew as a boy. I do this not to praise the past and condemn the present, nor indeed to make any moral judgment on either age, but simply to emphasize the almost total transformation that has taken place within 70 years, especially in our ideas, attitudes, and view of the universe. I make the contrast between the world into which I was born and our present time so that I may state my thesis: that in almost every instance *books* have foretold the shape of things to come, years before the transformation became a part of our lives.

Authors have been seers, ironically and often mordantly echoing Miranda's words in "The Tempest" about the "brave new world that has such people in it!" We who grew up with the century were blithely unaware of what certain prescient authors perceived: that the fruit of the tree of knowledge which we were eating in those years would drastically change our lives and minds.

Two words seem to me to epitomize our life in the Upper South in those years: stability and confidence. We lived in small towns (the South had no real cities then; and I must remind you that when I was born the United States had only one-third of its present population!), but the country was growing, and for us, growth meant progress. Our part of the South was burgeoning with new cotton mills and tobacco factories, new millionaires, expanding commerce. The dead hand of romance about the Lost Cause and the Old South was being lifted from the region's consciousness; the economic depressions of the Nineties had given way to the exuberant expansionism of Teddy Roosevelt. Material progress was all about us, and the consensus of those days was that progress was normal and inevitable, not only in goods and wealth, but in society and ethics. The world was growing better and happier, we thought. Religious people of the town in which I lived thought optimism a Christian tenet, and they took seriously the confident slogan of the Layman's Missionary Movement: "All the world for Christ in our generation." Cognoscenti in literary circles referred knowingly to the "malaise" of the recent "fin de siècle," but the implication was that such malaise was merely a fashionable pose, as limp as one of Oscar Wilde's languid lilies. The proper mood was that robustness of Robert Browning, whose name dozens of literary clubs of ladies bore in those days: "The best is yet to be."

One finds it difficult in 1973 to think of a world as stable and orderly as ours then. The British Empire embraced one-quarter of the globe, and whatever their faults, Britishers kept order among colonial peoples and, with the most powerful navy in the world, maintained world peace. Together with the extensive French, Dutch, German, Belgian, and Portuguese empires, the British in effect assured us that law and order and peace were normal. In 1907 the World Court was established in the Palace of Peace at The Hague. The delicate balance of power in Europe between Triple Entente and Triple Alliance reinforced our mental security. We felt that we lived not only in an orderly world but also in an orderly universe. Burgeoning science taught us laws, and Kant's awe at the order of "the starry heavens above and the moral law within" was part of our assurance. We believed that there actually were eternal, absolute, and universal distinctions between right and wrong, between good and evil; more than that, we regarded men as morally responsible for their actions. We still used the word "sin," and our parents and teachers believed in the efficacy of physical punishment and discipline. As for crime, that was the willful action of a responsible person, and the guiding principle of justice was retribution.

To comment briefly on family life before the days of radio and television and automobiles, streets were completely deserted at nightfall, there were no paved highways, families rarely moved from their birthplaces, children all walked to school, divorce was rare and scandalous. A fundamental aspect of life in those days was the stability of our social system, even with its injustice and inhumanity. Mill-workers, white and black, began their day at 6 in the morning and ended it at 6 in the evening; hence they were invisible on our mid-town streets until Saturday afternoon. House servants made

it possible for ladies of our families to pay morning calls and to take drives on pleasant afternoons.

Stability and confidence, I repeat, marked our era. To all of us—perhaps most of all to blacks and wage-earners—no thought of the possibility of fundamental change even entered the mind. Progress meant more of what we had, not any real alteration of it; progress meant improvement and more Christian kindness, as with Jane Addams and Jacob Riis and Andrew Carnegie. Our social institutions seemed fixed and permanent, like the moral order, like the eternal decrees of God. At long last we were reaching the motto on our dollar bills, "Novus Ordo Seclorum," a new order of the ages.

Then came the summer of 1914, when the unthinkable happened. I doubt that many of us comprehended the tragic implications of Lord Grey's comment: "The lamps are going out all over Europe; we shall not see them lit again in our lifetime." Still fewer of us had even a remote idea that our world of stability and confidence was yielding to the most revolutionary age of human history.

Casting over the years since the first World War, what shall we mention first—the Russian and Chinese Revolutions, the dominance of a third of the world by communists, the end of four mighty empires, the dawn of the atomic age? Rather, recall the roaring Twenties, with flappers and sexual experimentation, with Prohibition and speakeasies and racketeering, with race riots and the revived Ku Klux Klan; the Thirties, with calamitous depression and the amazing New Deal, with the ominous rise of alarm over Hitler and Mussolini; the Forties, and the holocaust of the Second World War; the Fifties, marked by the obscenity of

the McCarthy era and the foreign policy of the ineffable Dulles, by the Korean War, by the Supreme Court decision of 1954, by the appearance of Martin Luther King; the Sixties, with sit-ins, SNCC, riots in most big cities, Black Muslims and Black Panthers, campus unrest, hippies, drugs, the Pill, and the long agony of Vietnam. We of the Seventies in our wildest imagination can hardly conceive of an era of world peace, of social stability, of assured moral standards, of faith in progress, of confidence that every day and in every way the world might be getting better and better.

Dr. Leyburn



In practically every area of radical change books and their authors were prophets, warning us, urging us to reflect and prepare, brooding like Jeremiahs on remembrance of happier things past. I have chosen several such prophetic books, not in chronological order, and not always one of specifically literary importance.

Beginning on the cosmic scale, there is Oswald Spengler's *Decline of The West*, a book begun by its German author during the Age of Confidence. It was published in 1916 under the melancholy and poetic title, *Der Untergang Des Abendlandes*—literally, the going-down (as of the sun) of the Evening-land. As Spengler read history, all civilizations follow a cycle as inevitable as that of the succession of night and day: each has its Spring-time of crude vigor, of barbaric strength; this develops into a splendidly virile Summer, when everything burgeons and flowers into full splendor; but Autumn comes, with its glowing yet quieter beauty, its brooding and wistful loveliness, without real growth; then comes remorseless Winter, when death ends everything. Our Western civilization had its Spring during the late Middle Ages, its ripe Summer during the Renaissance and age of science, its lovely Autumn when Bach gave place to Mozart and Haydn, and Michelangelo to Impressionists and landscapists, and exuberance to refinement and charm—and scholarship! Now Winter has the West in its icy grasp. Creativity is dying, men are effete, art is created for coteries; institutions falter, the Establishment becomes rigid, all stabilities show fissures. Only death lies ahead for our civilization; and all we Westerners can do is to face the future stoically and endure our fate.

Spengler's prophecy was only one of a succession of melancholy predictions of the end of Western culture, but the point is that he foreshadowed a pessimism of outlook that has become commonplace, and that he did this in an age of jaunty confidence. Our libraries now contain whole shelves of books about the post-Christian era, nihilism, the death of God, existential "nausea" and Angst, the ambiguities and ambivalence of life—all of them polar opposites of the climate of opinion around 1900. The latest such volume I have read is George Steiner's *In Bluebeard's Castle*. That title refers to the tale of Bluebeard's last wife who was driven to unlock every door in the castle until she learned the ultimate and destructive truth. For Steiner, that last open door obviously reveals the end of Western culture, and his book attempts to show why our civilization must collapse.

Other prophetic voices uttered the same dirge decades ago, but without Spengler's overlay of a cyclical philosophy of history. Surely one of the most influential works of our century was T. S. Eliot's *The Waste Land* (1922). Eliot was the school-master of generations of young intellectuals, accustoming them to the geography of a permanent Waste Land whose superficial aspect had beguiled only a few Victorians and Edwardians. . . .

It would be inaccurate to call Spengler, Eliot, or the poet Yeats prophets of what actually transpired in succeeding years; obviously we cannot know that our civilization is irrevocably moribund and that our waste land will never recover. The point is that these men had the ability to "forefeel," if I may borrow a neologism from Nabakov—to shadow forth a mood of melancholy that often led to apathy and even cynical detachment which all of us have observed around us. Recall other books in the same vein, such as Céline's *Journey to The End of The Night* or Ford Madox Ford's *Parade's End*; reflect upon the pointless round of Bloom on June 16, 1904, in Dublin, or upon young Stephen in Night-town.

I need not mention such titles as Freud's *Civilization and Its Discontents*; indeed, I hesitate even to mention Freud lest I be beguiled into proposing a list of giants like Einstein, Heisenberg, and other scientists who have revolutionized our way of viewing the world. My thesis concerns not the mighty achievers, whose discoveries force us to change, but rather the prophets who warn and illumine us even when facts seem to contradict their prophecies.

To me, Henry Adams was one of our major prophets, even though only a few thousand intellectuals paid attention to him. In his *Education*, one chapter, which he dates 1900, is entitled "The Dynamo and the Virgin." Reflecting upon his own absorbing study of the cathedral at Chartres and its homage to the Queen of Heaven, Adams now turns his brooding mind to the present and the future. He remarks that, "Symbol or energy, the Virgin had acted as the greatest force the Western World ever felt." Now at the beginning of the new century, however, Adams saw that the dynamo, the machine, technology, had become the obsession of millions of Americans and would continue to dominate their

thinking into the indefinite future. This worship of mechanical power he viewed as a loss to the human spirit; as he said, "The power embodied in a railway train could never be embodied in art. All the steam in the world could not, like the Virgin, build Chartres."

In one area, so far as I can see, there was no prophetic work at all. This is all the more remarkable because of the radical break in the twentieth century with former ways of thinking. I refer to the whole area of the arts: music, painting, sculpture, the dance, poetry, indeed, every one of the lively arts. From Picasso and Stravinsky onward, from the Fauves and cubists and surrealists, from Schönberg and Webern and Berg, every one of the creative arts has broken with the classical tradition, with the textbooks of 1900; but where is one book (or even a series of books) that adumbrated this artistic revolution? Surely not Roger Fry or Herbert Read or any of their fellows. We can name dozens of books that *explained* or advocated the new way (such as Schönberg's *Theory of Harmony*); we can name scores of actual *works* (paintings or ballets or poems) that broke new paths; but I cannot think of an author who, around 1900, told us that every canon of form and composition, every rule, every standard hallowed in the academies would be challenged, and fundamentally contested, in the coming decades. Still less were there books and authors telling us what would be (as Ben Shahn later called it) "the shape of content."

Another specific prophetic book is William Graham Sumner's *Folkways* (1907). By emphasizing the power of custom over men's minds, and by drawing its great array of cases from hundreds of cultures in many times and places, it undermined the idea of an absolute morality, of clear-cut distinctions between right and wrong, of universal good and evil. Sumner was

not an intentional iconoclast; it was his facts that did the job. In perhaps the most famous chapter-title in all social science we read that "The mores can make anything right and prevent the condemnation of anything." We are shown that our very moral, upright, and devout ancestors practised slavery, beat the insane, killed people who held contrary religious beliefs, tortured the accused to extract a confession, and so on through a hideous list of acts and beliefs, all resting on the assurance that they were scrupulously ethical. The conclusion seemed inevitable that morals are relative to time and place—to culture, in short; and culture, of course, constantly evolves. Sumner would have hooted at being called a prophet; yet since 1907 stabilities of morality have given way in our minds to flux, and even, it would seem, to casualness. Consider the popularity in recent years of "situation ethics," and how fantastic its contention would have seemed six decades earlier.

Ruth Benedict's *Patterns of Culture* (1934) is another prophetic book in social science. The thesis of the anthropologist is that each culture has its validity and coherence, that what we consider admirable and moral may not be so considered elsewhere, and (most important) that the patterns of other cultures may produce more happiness and humanity, more fulfillment and harmony, than our own. Her readers quickly saw the fatuity of judging Western culture as the standard by which to measure the worth of other cultures. I think we may say that Benedict's central idea has by now become so much a part of the thinking of the younger generation that they would be quite astonished to learn how radically novel such a tolerant idea seemed to most Americans a mere 40 years ago.

Since we have now touched upon the broad aspect of culture and society, we must note several prophetic books that foreshadowed the tremendous revolution that has occurred (and is still in process) in racial attitudes and behavior, and in our social institutions that reflect these. It is not easy to single out books that began to forecast the change; and here it is particularly difficult to distinguish between polemic works, which tried to persuade us to change age-old convictions and practices (W. E. B. duBois is such an advocate), and ones that in some way hinted at a new world inevitably to come. I nominate as prophets in this area a black man, Richard Wright, and a white one, the Swedish Gunnar Myrdal. Wright's *Native Son* (1940) poignantly reveals the tragedy of injustice, the daily companion of every "black boy" as Wright called himself in his autobiography [1945]. For the first time, a black author had touched American consciences by a creative work, and without preaching. In 1944 Gunnar Myrdal's *An American Dilemma* demonstrated the enormous gap between American ideals and practice in racial relations. I suggest that this work started intellectuals on a new path, and that it was an augury of a new climate of opinion now well established in our *white* stratum of society; but I also suggest several books which foretold an entirely new consciousness among young blacks, intellectuals and simply literate

ones as well: Frantz Fanon's *The Wretched of The Earth*, James Baldwin's *The Fire Next Time*, and *The Autobiography of Malcolm X*. All of these are recent; but so is the revolution in racial attitudes and status. I suggest that the message of these books had a profound effect upon black college students and immediately thereafter, if not simultaneously, upon white students as well.

Even before the Second World War George Orwell had been savage in his criticisms; but it was his *Animal Farm*, in 1945, which, together with *Nineteen Eighty-Four* (1949), clearly depicted and predicted the attempts at thought control, not only of the Stalins of this world, but of the McCarthys and the Agnews. As we near 1984 we are increasingly aware of the surveillance exerted over all of us by governmental agencies, the attacks on freedom of speech and freedom of the press, the apprehension of many Americans that "Big Brother" may be watching them. How Orwellian it is to be told that a village must be destroyed in order to save it, and to have a President proclaim himself near Christmas-time as a man of peace as he bombs a tiny nation into the Stone Age!

As I think of the confidence and assurance with which most of us faced the world 50 and 60 years ago, the voice of Franz Kafka seems all the more prophetic. It was during our era of certainties that Kafka eerily expressed ambiguities that have now come to haunt millions of minds. It is almost incredible to note that *Amerika* was begun as early as 1912, that *The Trial* dates from 1914, and *The Castle* from 1921. (Kafka died in 1924). Who in this century has more fantastically suggested the estrangement modern man experiences in this world of distorted values, of grotesque violence, of the bewilderment of individuals of good will adrift in a society of meaningless routines and impersonal and

intransigent institutions? Kafka's characters know despair, utter frustration, final desolation; innocence and simplicity are exploited, communication is estopped, what one expects to be normal proves distorted. Grant that such experiences are those only of the sensitive and the thoughtful, not by any means those of "middle America," nevertheless this frail, tubercular, middle European, practically unknown in his lifetime, expressed a tragic vision that, since 1945 especially, has been truth for many.

Consider the realm of religion, both institutional and personal, and then of its secular cousin, philosophy. In our small town culture at the beginning of the century, the prevailing beliefs were, as we later came to call them, Fundamentalist. Many of us went to church twice on Sunday, and most churches had mid-week prayer meetings on Wednesday evening. It would be unjustifiable to suggest that the majority of Americans were deeply religious, but it is probably sound to say that churches exerted enormous influence in American life, and that

the Establishment (as we have learned to call it) was rarely challenged. Religion in 1973 is in the throes of revolutionary change, and it behooves us to suggest the prophetic voices here.

One of the landmarks of change in this field is Walter Rauschenbusch's little known *Christianity and The Social Crisis* (1907). An upstate New York Baptist minister insisted that the churches take seriously the second great commandment of caring for one's neighbor. He contended that creeds and piety count for little unless Christians work to bring in the Kingdom of God now, that ritual and Sunday worship are simply idolatrous if our religion is not carried into the market-place and into our daily activities. Aware of the crises now disturbing our major denominations, we perceive what a prophetic voice was that of Rauschenbusch and his disciples.

The literary reputation of H. G. Wells is so low in 1973 that we can hardly believe the popularity of that prolific author between 1900 and 1920. How shall we label him? Novelist, journalist, sociologist, historian,



philosopher? We can hardly deny that he was a prophet, even though a minor one, and not always a reputable one. Like Jules Verne, his science fiction was remarkably accurate. A novel of 1908 predicted the military use of aircraft; a later title is *The First Men In The Moon*; his *The Time Machine* took a somber view of the future collapse of time-honored social institutions. Woman's Liberationists might claim Wells; so might those who have attacked the religious Establishment; so certainly might biologists who in the past decade have perceived the moral issues arising from the remarkable advances of their science. Wells began as an optimist, confident of man's adaptability in a world of change; but by 1920 he, too, had become disillusioned, and warned men of impending fate.

In the field of secular philosophy, we should surely include as a prophet Jean-Paul Sartre. I think we should say that his existentialism, with its bleak loneliness and anguish of mind, was not the *cause* of contemporary disillusion and loss of faith; yet it was prophetic in that it foresaw this mood. Sartre was the prophet of more than one generation of thoughtful young Americans who, after reading Sartre, turned also to Kierkegaard, Kafka, Camus, Heidegger, and others for what often was close kin to cynical pessimism. By 1960 surely few college men and women could have imagined how their parents and grandparents managed to believe in Progress. Some of that generation might even include among their personal prophets Aldous Huxley, with his *Brave New World*, and still another segment might propose Jack Kerouac's *On The Road* or his *Dharma Bums*.

It may seem that our whole discussion had concerned prophets of doom, and that the course of the 20th century, according to this interpretation, has been a downward one—from confidence, faith in progress, stability of institutions and satisfaction in them, belief in the perfectibility of man, to disillusionment, tension, ambiguity, discontent, and upheaval. I have not intended to paint a dismal picture of our times, and certainly not one so bleakly depressing that it would correspond to Spengler's vision of the Winter of our entire Western civilization. If we agree, however, that this century has been one of fundamental and radical change in almost every area of life, we can then perceive that *any* period of rapid change is difficult. People are unhappy when anchors of security give way. This fact is sufficient, to my mind, to explain the grimness of most of our prophets.

The question that arises is whether there has been, within the past 50 years, any optimistic prophecy. Can we recall any important work of the last half-century, any novel, any philosophical discourse, any reflective essay in whatever field, that inspires us with hope for better things to come, for a renewal of our culture, for a world at peace in an Era of Good Feeling? The mere fact that one has to rack his brain to think of any author (above the level of Norman Vincent Peale) who has encouraged us to expect a happier era, either in the near or the remote future, is an indication of the temper of our times. . .

I find a distinct ray of hope in Arnold Toynbee. During the months in which he was resident at Washington and Lee I came to know him rather intimately through constant conversations with him. His cool detachment, his ranging survey of the rise and fall of civilizations and the causes and characteristics of universal phenomena, his incisive and constant criticisms of current states and their policies, had made me suppose that hopefulness would be a luxury he would never permit himself. Yet as I browsed again through the final volume of his ten-volume *A Study of History* I came on recurrent passages that seemed to augur well for our civilization, or at least to see it as still potentially viable.

Who of us can predict with accuracy the shape of things to come? We have no way of projecting ourselves across the 27 years that remain to us in this century, and thus of knowing what events, attitudes, and moods, what social and political developments, what artistic transformations will have appeared by the year 2000. I think we can be assured, however, that certain books we are reading now will prove to have been prophetic; and the scholars of 2000 will look back at a few authors of our time and say, "These men and women were seers."

Aid and Legislation: Higher Education Speaks Up

By NANCY ST. CLAIR TALLEY

Government support of higher education in the United States may undergo severe changes this summer, as hearings on appropriations for federal aid continue in the U. S. Senate. Paradoxically, it is the private colleges that stand to lose most drastically in aid cutbacks—unless House and Senate committees alter appropriations recommended by the administration.

The independent colleges in Virginia are not sitting back to let this happen. In late May, Dr. William W. Kelly, of Mary Baldwin, and presidents of other Virginia independent colleges met for breakfast in the Rayburn Building with Virginia's legislators and/or their administrative assistants to state the colleges' case and to hear Congressional opinion about it. A government relations coordinator for three of them—Lynchburg College, Randolph-Macon Woman's College, and Sweet Briar College—appeared twice in the spring before subcommittees of the House of Representatives, telling their members of private education's need for continuing government support.

Federal aid to higher education is outlined in the Higher Education Act (HEA) of 1965, amended in 1968 and in 1971. Unless funds are appropriated annually to fulfill the commitments made by this act, the aims of the act die, in effect, a legal death for that year. For this reason, appropriations were of primary concern when the college presidents and the legislators met. The concern was timely.

Major appropriations for the fiscal (FY) 1973 were enacted only in the early spring, and funds appropriated earlier in 1973 for Library Resources and Continuing Education (Title I HEA) had not been released at the time of the meeting, pending Congressional action on an administration request to rescind the original appropriation. At the time of the meeting, too, higher education appropriations for

FY 1974 were in the hearing stage: House hearings were to be completed by the end of June, according to the schedule then, with Senate hearings going on probably into September. Referred to informally as the Omnibus Bill, HEA and its 1974 appropriations will have a far-reaching effect upon small colleges.

Many programs of major interest to independent colleges were slated for elimination or drastic revision by the administration unless saved by Congressional appropriation. Among them were:

- Student Financial Aid, the elimination of the Educational Opportunity

Grant (EOG) and the National Direct Student Loan (NDSL).

- Title I HEA, Continuing Education and Community Service, zero funding.
- Title II HEA, Library Resources (basic Grants), zero funding.
- Title VI HEA, Instructional Equipment, zero funding.
- Title VII HEA, Construction Grants, zero funding.
- Title VI NDEA, Language and Area Studies, zero funding.
- Title II Part E EPDA, Education Professions Development, phase out.

(l. to r.) Mary Baldwin president, Dr. Kelly, and Congressman Butler (R. 6th district).



In addition, the proposed reorganization of the National Science Foundation holds little hope of continuing support for the smaller undergraduate institutions. Although legislation that is through the authorization stage prescribes \$69 million for such undergraduate programs as Undergraduate Research Participation, Instructional Scientific Equipment, Teacher Training Programs, the College Science Improvement Program, and Institutional Grants that encourage research, this same legislation fails to spell out the use of NSF monies in a way that will circumvent the cutbacks through a reorganization within NSF.

Acquisition of federal excess property is still limited to National Science Foundation (NSF) grantees, those at the May 23 meeting were told, and new legislation is needed to ensure equitable distribution. Library grants, Title I HEA, and various NSF grants have been delayed this year by the impoundment of appropriated funds by the Administration. Such impoundment damages projects in existence, and prevents wise planning; allocations for many FY 1974 programs are still hanging, for example, and funds for Undergraduate Research Participation were allocated so late in 1973 that recruiting for recipients for this summer was difficult. Moreover, no legislation for revenue sharing includes higher education, and the Family Income Schedule for student Basic Grants, as well as rules governing the selection of grantees for construction and equipment and other categorical grants, gives no recognition to middle income families. As a headline in the Washington *Post* put it earlier in the spring: MIDDLE CLASS PRICED OUT OF PRIVATE COLLEGES.

To discuss a mutual concern for these issues, eight of Virginia's ten Congressmen attended the May breakfast meeting organized by Julia Jacobson, Coordinator of Government Re-



(l. to r.) Dr. Brewer, president of Lynchburg College and CICV; President Kelly; and Kenneth Robinson (R. 7th district).

lations for a consortium formed by the three colleges mentioned above, and by Kay Giddens, Coordinator of Government Relations for Hollins College, Mary Baldwin College, Roanoke College, Washington and Lee University, and Donald Holden, executive director of the Council of Independent Colleges in Virginia (CICU). Virginia's two Senators were represented by their administrative assistants. Presidents or vice presidents from 12 of the 26 institutions that make up the CICU were present. There were, also, representatives from the Association of American Colleges and the National Council of Independent Colleges and Universities, and two representatives from the Lutheran Council.

Dr. Carey Brewer, president of Lynchburg College, presided. Howard Holcomb, executive director of the Washington-based Association of American Colleges, reviewed pending legislation affecting higher education. In addition to that outlined above, he cited a minimum wage bill before the House education and labor committee, to which an exemption for students was to be presented, and capitation payments relating to nursing and other health service training, which may be terminated this year.

Dr. Harold B. Whiteman, Jr., president of Sweet Briar College, talked of appropriations toward student aid. Such aid helps the student, he said, not only by giving the opportunity for education but also by opening options in types of education. At the same time such aid helps the institutions, not only by bringing students who can pay but also by bringing a diversity of students to private education. "We do not want all our students coming from the same mold," said Dr. Whiteman.

To divide student aid into three levels, the grant, the loan, and the job, enables aid to go further, Dr. Whiteman said. In addition to the indispensable grant, the availability of loans assures the student's being able to use the grant. The need for a continuation of both grants and loans to students is reiterated today because federal administration forces favor basic grants (BOG) to students as a single centralized student-aid factor in appropriations. Those working in higher education are skeptical about the centralization of BOG, about its stringent formula that limits student eligibility, and about its potential for inflexibility.

Dr. William F. Quillian, Jr., president of Randolph-Macon Woman's College, underscored the need for National Science Foundation funds in independent undergraduate institutions. Through the National Science Foundation and Title VI HEA, said Dr. Quillian, private colleges have received expensive scientific and audio-visual equipment for which they would have otherwise few resources. Even partial funding in the past has made it possible for private colleges to maintain quality programs in the sciences. Threatened now with no funding of this sort, society will be the sufferer along with the private college—Dr. Quillian cited the example of a R-MWC summer institute for high school science and mathematics teachers, for 13 years a nation-wide pilot program, which will have its last ses-

sion this summer unless monies are restored for its continuation.

Basic grants for libraries, under Title II HEA, were the subject for Dr. Kelly, president of Mary Baldwin. Not yet funded for this year, Title II provides multimedia equipment as well as books. Although Mary Baldwin sets aside 5 percent of its total resources for library expenditures, Dr. Kelly said, it finds along with similar institutions that its resources don't go as far as they used to—the average cost of a college library book has risen in the past five years from \$5 a volume to \$14 a volume.

The need for funds for construction that does not expand the quantity, but rather updates the quality, of college building was brought out. Likewise, the need for funds that enable colleges to provide community services (such funding does not come directly to the institution, usually, but is used by the community to provide vital interaction between academic and social spheres.) Summed up Wayne F. Geisert, president of Bridgewater College: "Private colleges and students in private colleges desperately need stability of support. If existing programs that have worked are changed, it will be a whole new ball game."

Kenneth Robinson (R-7th District), member of the House Appropriations Committee and its subcommittee on Labor and Health, Education and Welfare, led the replies from the Congressional representatives. Mr. Robinson, who has been receptive to higher education's requests, predicted that the Omnibus Bill sent to the floor of the House would retain such student financial aid programs as the Supplementary Education Opportunity Grant, the National Direct Student Loan, and College Work-Study programs, with some Basic Opportunity Grants (BOG) thrown in. Other features would include the continuation of institutional aid where possible, he predicted. The Omnibus Bill to go before the House, and thence to appropriations hearings in the Senate, would find cut-backs in construction grants, Mr. Robinson said, carrying out what he called a "broad concept of administration policy away from bricks and mortar."

(l. to r.) William Wampler (R. 9th district) and President Kelly.



Congressmen present in addition to Mr. Robinson were Thomas N. Downing (D-1st District); G. William Whitehurst (R-2nd District); Robert W. Daniel, Jr. (R-4th District); W. C. (Dan) Daniel (D-5th District); Caldwell Butler (R-6th District); Stanford E. Parris (R-8th District), and William C. Wampler (R-9th District).

The Omnibus Bill for higher education was to have been marked up by mid-June. After it appears on the House floor, it goes to the Senate for similar appropriations procedures. Mrs. Jacobsen and Miss Giddens plan to be present at Senate committee meetings during the summer, to make the needs of private higher education known to their members. Whether or not private institutions in question are in the legislative district, of the Congressman, or in the Senator's state, each legislator needs to know his constituents' views on appropriations. Available from Mrs. Julia Jacobsen, coordinator of Government Relations, Sweet Briar College, Sweet Briar, Virginia 24595, is a

pamphlet listing committees and subcommittees that concern themselves with higher education. Of particular help in funding the Omnibus Bill would be letters to Senators on these committees during the summer, as the bill makes its way through appropriations hearings to the floor of the Senate, probably in September.

Such appropriations are not the only concern of those who care about private education. To educate those on the inside as well as interested outsiders, Sweet Briar College alumnae in the Washington area have formed a Legislative Study Committee. A quarterly newsletter, *News Notes and Deadlines*, distributed by Mrs. Jacobsen and Miss Giddens to the seven institutions they represent, is available to anyone requesting through the Alumnae office of Mary Baldwin or any of the other institutions—Hollins, Lynchburg, Randolph-Macon Woman's, Roanoke, Sweet Briar or Washington and Lee.

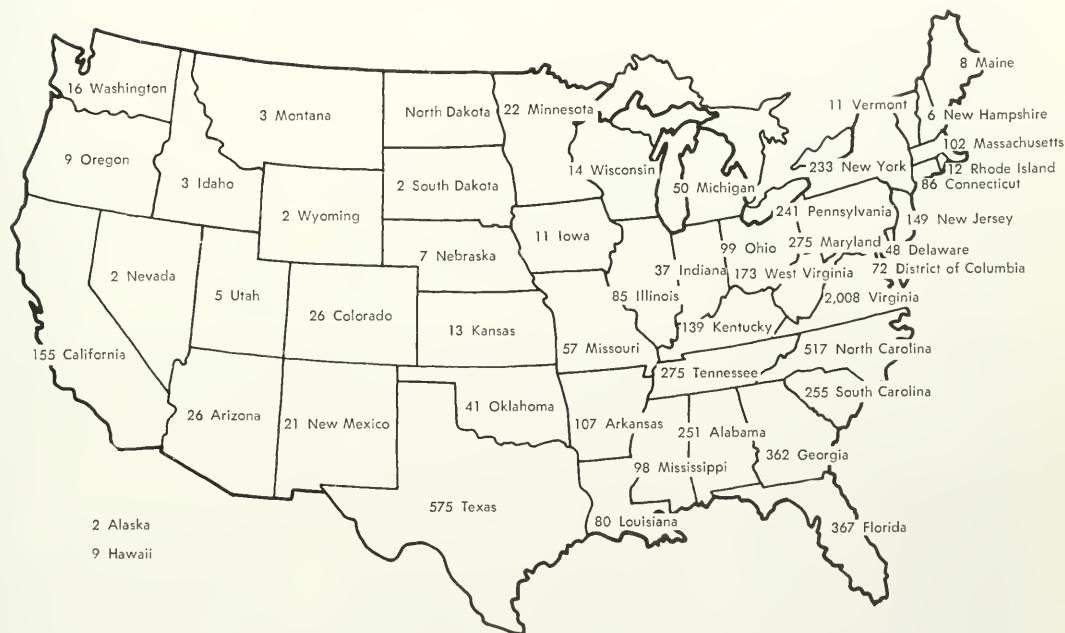
The need does not stop with the boundaries of the Commonwealth of Virginia. Student financial aid, continuing education and community service, library resources, instructional equipment, construction grants, language and area studies, education professions development, grants from the National Science Foundation, the restructuring of the family income schedule that determines who receives basic grants—all these touch anyone connected with higher education, or interested in higher education, in the United States. Our legislators need to hear from us.

(l. to r.) President Kelly, Mr. Butler, and President Kendig of Roanoke College.



The Sun Never Sets On Mary Baldwin Alumnae

A STUDY OF WHERE THEY ARE LIVING



Mary Baldwin alumnae are also living in Argentina, Australia, The Bahamas, Belgium, Brazil, Canada, Chili, Columbia, Congo, Costa Rica, Ecuador, England, Finland, France, Germany, Iran, Ireland, Japan, Kenya, Korea, Mexico, Panama Canal Zone, Peru, Scotland, Spain, Sweden, Switzerland, Taiwan, Uruguay, Virgin Islands, and the West Indies.

Figures in each state indicate the number of alumnae living in that state.

Summer of '73

College away from college.

That's the way it was in the summer of '73:

... for 12 Mary Baldwin girls (along with 13 Davidson boys) who studied English literature and history at St. Anne's of Oxford University.

... for seven Mary Baldwin biology majors and three auditors who watched birds in the wild and cold habitats of northern Minnesota.

... for 17 others who studied marine life and photography at Duke University's laboratory in Beaufort, N. C.

... for eight others who studied German through the Goethe Institute of Munich.

... for ten who went to London to see modern and classical plays in production and analyse directions of present-day theater and drama.

... for two who worked a month at the Wachovia Bank and Trust Company in Winston-Salem, N. C. to learn about the world of business and simultaneously earn four credits in economics.

Mobility was the appeal. Concentrated, in-depth, on-the-scene study was the style.

"It's going somewhere and doing something," said a student deep in the mud flats of Beaufort. "I can concentrate my efforts on one thing (in this course). I can continue what I'm interested in without stopping to rush to another class."

This was the second year for the study of coastal and marine life on the salt marshes and sand dunes of North Carolina. The 1972 experience was so successful, that Duke scientists invited the Mary Baldwin faculty to use the facility again. The '73 courses were expanded to four weeks and the faculty was enlarged to include *Barbara Shuler*

Mayo (MBC '67) who has just earned her doctorate in marine biology at The University of Miami. The MB faculty were Dr. Ellen Vopicka and Bonnie Hohn, for marine life study, and Dr. Frank Wilbur, for scientific photography.

Dr. John Mehner, chairman of the biology department, led the field ornithology class among the forests, prairies, bogs, marshes, and lakes near the University of Minnesota Biological Station at Lake Itasca. When you're looking for warblers, Canadian geese, sandhill cranes and the like, you have to leave the Mary Baldwin campus, one of the students explained.

The London class also was an expedition to where the action is. In 22 evenings, the group led by Assistant Professor *Virginia Royster* Francisco, MBC '64 and her husband Bill, saw 18 plays. They saw all four productions in the repertory of the Old Vic; they went to Stratford to see *Richard II*, and, for contrast, they saw a New York company do Joe Papp's *Two Gentlemen of Verona*. Classes were held each morning to discuss the show of the preceding evening. "Great," said a student.

Closer home, in the largest bank of North Carolina, Jo Ann Peacock and Martha Davis, who are majoring in economics, spent a month on an independent study project as employees of the Wachovia Bank and Trust Company. Martha organized, collected and wrote material for the bank's personnel policy and procedure manual and Jo Ann took various assignments in the operations department, most of which dealt with branch banking, but also touched retail banking, marketing,

communications and other departments.

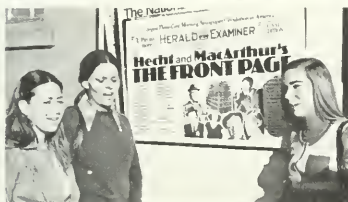
This was the latest expansion of Mary Baldwin's program to acquaint students with the challenges of business careers. Business, on the other hand, is responding with enthusiasm. John W. Garrett, III, director of personnel for Wachovia, commented that business and education need more involvement such as the summer program provided. Dr. Bernard S. Logan, chairman of the MB economics department, said he was more than pleased with the initial venture.

The seventh summer session for Mary Baldwin at Oxford was directed by Dr. Charles J. Stanley, professor of international studies, and his wife. (The program, begun by Mary Baldwin in 1967, is now offered jointly with Davidson College.) The central theme this year in both lectures and tutorials, was "The Literature, History and Society of Britain from 1870 to the Present." Majors in science, philosophy, art, psychology, political science and drama joined the English and history students for the six weeks' course.



THEATRE IN LONDON

Sightseeing on the side, as shown below in the courtyard of Warwick Castle, was extra-curricular on the London Theatre course. Eighteen of the 22 evenings were given to serious drama, however.



HISTORY IN OXFORD

The literature, history and society of Britain since 1870 occupied the group in Oxford, some of whom lived in Hartland House (bottom photo) and ate in the refectory (below). Dr. Charles J. Stanley, MBC Professor of International Studies, shown below with Mrs. Stanley, directed the summer course.



BANKING



Martha Davis '75 and John W. Garrett III, Wachovia senior vice president and director of personnel administration.



Jo Ann Peacock '74 A conference on the studies department.

ORNITHOLOGY



MARINE BIOLOGY



Five students of other colleges joined three Mary Baldwin regulars to make up the German study group at the Goethe Institute's center in Kochel. This marks the sixth year for this intensive language course organized by Professor Kurt Kehr, chairman of the German department. Art, history, political and educational affairs and other aspects of German cultural life were an integral part of the program.

* * *

Meanwhile, on the Staunton campus, a series of five tennis "camps," each for a two-weeks' period, kept Hill Top residence hall humming and the Skyline courts filled day and night. The Tennis America camp, one of four in the nation, was sponsored by Wimbledon champion Billie Jean King and directed by the noted pro Dennis Van der Meer. High schoolers came from as far away as Texas, Oklahoma, Florida, and Ohio.

Another group, 62 girls and 86 boys, among the brightest high school students in the State of Virginia, were on campus for a month as participants in the first Governor's School for the Gifted. They used the Pearce Science Center for classes and lived in Woodson and Spencer residence halls. A faculty of 14 was directed by Dr. Ben H. Smith, Jr., who has a winter-time job as chairman of Mary Baldwin's English department.



Mary Baldwin

Staunton, Virginia 24401

